

# **MOUNTAIN LIFE & WORK**

**REPORT: THIRTY-FOURTH  
ANNUAL CONFERENCE**

**GETTING STARTED IN LIFE**

**ROY L. ROBERTS**

**A STORY**

**ALICE L. COBB**

**SUMMER 1946  
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# MOUNTAIN LIFE AND WORK

ORGAN OF THE COUNCIL OF SOUTHERN MOUNTAIN WORKERS

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## IN THIS ISSUE

GETTING STARTED IN LIFE	—Roy L. Roberts	1
A STORE OF SONG BALLADS	—Alice Cobb	3
TVA MEANS FORESTRY TOO	—J. O. Artman	6
A DIGNIFIED MINORITY		9
MAY STONE—"THE LADYEST"	—Pauline Ritchie Kermiet	12
GREETINGS FROM THE PRESIDENT		15
THIRTY-FOURTH ANNUAL CONFERENCE—A REPORT		15
AMONG THE BOOKS		24
ANNOUNCEMENTS		28
BRIEFS		29
EDITORIALS		30
OUR CONTRIBUTORS		32

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# MOUNTAIN LIFE AND WORK

VOLUME XXII

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## *Getting Started In Life*

ROY L. ROBERTS

Farm youth from the mountains still face the problems of getting started in life, but the nature of the problems they must solve are different from those met by their parents and grandparents. A young man of today usually has difficulty getting a farm in his home locality and frequently has to shift to new occupations in a strange environment.

In former days getting started in mountain life was fairly simple. Each son was usually given a piece of land to farm when he married, or the home farm was divided among the children at the death of the parents. The equipment required to start farming was very limited, and the early farms were large enough to supply each of the numerous children with a fairly adequate economic unit. Married life was therefore usually started in an occupation in which the young people had had a part since childhood and among friends and relatives whom they had known all their lives.

Subdividing present farms, however, does not provide adequate units to meet the needs of modern youth and their families. The considerable reduction in the average size of farms in this region during the past few generations can be noted from the changes in a few counties in various parts of the southern Appalachians. In 1870 the average-size farm in Haywood County, North Carolina, was 110 acres; in 1940 the average was 51 acres. Rabun County, Georgia, had farms averaging 308 acres in 1870; the average was 55 acres in 1940. The reports from Magoffin County, Kentucky, indicate a drop from an average of 306 acres to a 55-acre average during that period. The comparable drop in Greenbrier, West Virginia, was from 353 to 105 acres. Only about one-fifth of the present acreage in any of these instances is harvested cropland, and none of these later average acreages is large enough to furnish full-time employment and an adequate level of living with present farming resources and practices.

In addition to these drastic reductions in the average size of the farms, the soil resources are being depleted and the job of making a living from the farm is more difficult. It is not so frequent, therefore, that farms are subdivided, as in previous generations. Some one of the children takes over the home place intact and buys out the other heirs, or it is sold to someone who wants the whole farm.

The number of farms available to young farmers, because of the death of the previous farmer, or his retirement on account of old age, will vary in different parts of the Appalachians, but in no place will the farms be sufficient to allow each young mountain man to have a farm to operate when he reaches his 25th birthday. As the war has had some influence on the number of rural youth on farms, the report prepared by Conrad Taeuber, "Replacement Rates For Rural-Farm Males Aged 25-69 Years, By Counties, 1940-50" will not reveal the exact situation, but it will reveal something of the magnitude of the problem facing the rural youth in this area.

One way of showing this is to use a replacement rate comparing the number of young men reaching their 25th birthdays during a 10-year period with the number of old men who die or reach retirement age during the same period. If the rate is 100, there are just enough young men coming on to fill the vacancies. If the rate is 200, there are twice as many young men coming on as there are vacancies and about one-half of them would need to leave the farms to seek work elsewhere, unless the number of older men on the farms is to be increased. Such rates have been computed for the period 1940-50 if there are no migrations during that time.

In Kentucky, for instance, the replacement rate was 190. If there were to be no increase in the

1 "Replacement Rates For Rural-Farm Males Aged 25-69 Years, By Counties, 1940-50," BAE, U. S. Department of Agriculture, Washington, December 1944 (Mimeograph).

number of men on Kentucky farms during that decade, 1940-50, it will be necessary for approximately one-half of the young men to leave the farm and seek work elsewhere. While the average for both whites and nonwhites was 190, the rate for whites alone was 193, a rate considerably higher than the 124 for nonwhites.

The replacement rates in the mountain counties in eastern Kentucky are much higher than the average for the state. The replacement rates in Floyd, Knott, Letcher, Martin, Perry and Pike Counties were all slightly over 300, which means there would have been 3 men competing for each farm during the decade if all the rural males had wanted to stay on the farms. Similar situations existed in the other mountain counties in Kentucky, though the replacement rates were not quite so high as in the counties mentioned.

The rural-farm replacement rate in West Virginia was 186 and in Tennessee, 187. The rates in North Carolina and Virginia were 217 and 172, respectively. In every instance the replacement rate for the whites was greater than for the nonwhites. The replacement rates in the mountains are also higher than those in other parts of the states. The replacement rate for the United States was 167.

Unless the farm units of the mountain areas which are already usually inadequate are to become even more inadequate through further subdivision, many of the farm youth must get their starts in life in other areas. Let us look at some of the problems they faced as they shifted to other occupations, environments, and areas during the war.

Among the first contrasts noted is the difference between the friendliness that prevails in the farm or mountain communities from which they came and in the urban centers to which they went. The rural community is much more stable and friendly; "everyone knows what every other person is doing," and group participation is accepted as natural by all. City life is much more impersonal and individual, so the individual is more likely to be socially isolated. On the home farm the family may have been isolated geographically, but seldom was the individual isolated socially. Mountaineers frequently feel that the city folks are "stuck up" and don't want to associate with them. The city folk, on the other hand, find the moun-

taineers "independent, reserved and hard to get acquainted with." Each group has some difficulty understanding the other.

The wide difference between the mountain and the city ways of life often causes the farm youth to feel out of place and ill at ease. The limited education provided by the mountain schools and meager experience in work in semi-skilled or even unskilled jobs add to the feeling of embarrassment. Mountain youth know how to hold their own and get along with their own people, but in the city they are up against strange people and situations. Frequently under these new conditions they feel insecure and develop what the city folks refer to as a "chip on the shoulder" attitude. To an urbanite a mountaineer is likely to seem an unschooled, uncouth, independent person to whom the stereotype "hillbilly" seems to be appropriate. Furthermore, the average urbanite readily thinks of all persons from the hills or mountains as "hillbillies."

Some of the young people did not like the loneliness they felt in the city and so returned to the mountains almost immediately. Others found friends among former mountaineers and established little social groups or cliques within the city; these people seldom become thoroughly assimilated into city life.

Young people who no longer see a chance or feel a wish to get a start in life on a farm or in the mountain areas resent the term "hillbilly." They do their best to leave behind the ideas, attitudes and manners which have caused them to be so classified. But to adopt the attitudes, viewpoints and manners of the city usually places them "at outs" with their former environment and associates. As they cannot entirely slough off the experiences of their childhood, for many years they are likely to be wholly at home in neither the city nor the mountain community.

The gradual bringing of city ways into the mountains is producing somewhat similar transitions in rural areas, with their accompanying pangs of conscience or feelings. Good roads, better schools, electricity, city clothes, radios and automobiles are breaking down the barriers between city and country, but these material aspects are understood and accepted much more readily than the difference in attitudes and points of view.

The agricultural programs of federal and state

*(Continued on page 23)*

## *A Store Of Song Ballats*

ALICE COBB

On a Sunday afternoon in November word came by Sally Bell, Hi Taylor's middling one, that Thias Peters (christened Matthias) had limped up from the mouth of Far Axhandle, and was aiming to sing for us. This was pleasant to hear, because by grapevine we knew how Thias had "fit" one of the younger Harris boys who called him a clift rat, and had been in the bed for two days with jitters and nervous chills and a weak heart and a black eye and other troubles. A few moments later he did arrive, in the greatest good humor and sweetly unembarrassed over his failure to be at the settlement two Thursdays ago, when he had promised to sing ballats. Some battle scars were evident in the region of eyes and ears, and the wounds were no dumb mouths, either, but one wondered if Thias needed to be *quite* so dependent on his heavy laurel stick.

"I am that battered up I'm a more horrid sight in under the sun than I ever was," he observed ruefully. "I am completely broke and ailin'."

It seemed tactful to ignore the fight, but I did mention his broken promise somewhat brusquely. Thias opened his black eyes wide, with a look of genuine mild surprise.

"Hit warn't the Lord's will," he explained. "Howsoever be, if I'd knowed hit were a Halloween party, with chocklit cake and cokie, I promise I would of been there, and brung my old woman and my eight children also." He nodded earnestly. "Yes'm they's eight of 'em, all told. They's Artie, she's the eldest of the flock, and Ila the pranky one, and Zola and Eula and Marcus and Murphus and Stan and Little John, the baby one—and every man Jack of the lot asingin' as good as a bird of the air. But I never heerd about the chocklit cake till hit were too late!"

"But you said you'd come, and refreshments weren't even mentioned," I insisted. "And you failed me."

He patiently explained that Providence had faulted, and for a moment pondered the inscrutable ways of Deity, then brightened.

"But I am proud *you* was out! If I was you I'd take out every day. And whenever I weren't

takin' out, I'd be studyin' some place to take out *to*. Like my eldest boy—I tell him whenever he ain't settin' down he is lookin' for some good place *to* set!"

I gave up the argument, and asked him, assuming Providence was willing, if he would sing for me now.

"But I'm that tied up with the misery," he protested. "And me bein' a old man and hoarse and onpleasant to the ear!"

That of course was false modesty, courting compliments. Upon being assured that he sang beautifully Thias looked at me with a wary side glance to be sure I meant it, before assenting with some caution: "Well, they do say that when I were a bright young buck I had a voice that could be heerd all the way from the mouth of Kingdom Come to the headin' up of Hell-fer-Sartin." He smiled a broad smile that showed all the teeth he had, and the gaps between, spat in the direction of the doorway, and burst suddenly into song before I could grasp a pencil.

"Oh, short and long hit is my song  
Through this grove I march along.  
Met a fair damsel neat and clean,  
She made me think of anything.

Tum ratteray, tum ratteray, tum ratteray  
Tum di do dum.

"So well you girls don't take me wrong  
For you asked me to sing a song  
And I asked you what I should sing  
And your reply was anything  
Tum ratteray, etc."

He caught his breath and said modestly "That were an introduction. I have got a store of song ballats, and I have forgot more than hit would take to fill up a washtub with. Now would you be pleased with somethin' foolish, or would hit delight you to hear a sorrowful tune?"

I asked for something foolish, first. Thias hitched up the suspender of his jeans with a flourish, spat again between his two front teeth, took a tight grip on the stick, and bellowed:

"One day an old man went to a field to plow.  
The devil flew over his old gray mare.

Sing ta o rattle ding ding ding  
Sing ta o rattle ding dey.

"He dropped his lines and broke in a run  
Said the devil's coming after my eldest son.

Sing ta o rattle ding ding ding  
Sing ta o rattle ding dey

"O law, hit's not your eldest son  
Hit's your sarned old, ill old, scoldin' wife.

"Wait!" I burst into the torrent of the tune.  
"What was that word? Did you say 'darned'?"

"No'm" (Curtly.) "Hit is sarned. *Sarned!* And if you was a married woman stead of single and without a knowledge of such goings on, you would know that a sarned old wife is about the worst thing fer a woman to be. Hit's worsen or mean, and hit's worsen or ill-natered. Hit's *sarned!* He waited for a moment to be sure he was understood and then went on

"Oh take her on with all your heart—

I hope to my soul you never part

Sing ta—etc.

"He took her up to the gates of hell;  
He give her a kick saying darn you go there.

"Nine young devils run round their chains  
Shaking with a poker to addle her brains.

"Four young devils come running by.  
She up with her foot, kicked four in the fire.

"Nine young devils come up to the wall  
Saying take her back, daddy, she'll kill us all.

"She was six months going and seven coming  
back  
And she called for the mush she left in a crack.

"No one knows—no one can tell—  
What's too mean for Heaven wont stay in hell.

"Her old man sick and in the bed,  
She took her old pipe and battled his head."

"Battled?" I ventured. "You must mean 'battered'."

"No ma'am, I meant just what I sung. Hit's 'battled', and hits a sight worse to be battled than hit is to be battered. They are all the difference in the world."

He coughed, leaned forward on his stick to fix me with a stern black eye and went on—

"Speakin' of the devil, I must allow we are havin' a whole lot more *preachin'* around here than we need. That Holiness feller last Sunday computed us all to be ignorant." He jammed the stick against the floor, and grasped it so tightly in his fingers that great veins stood out among the wrinkles. "Now I know I am feeble-minded myself, but if that is so I be the way the good Lord made me. And just let that thar preacher come down here again and I'll have the Law on him for abuse of *language*."

"Can he be put in jail for that?"

"Of course so! And him a-talkin' about handlin' fire. Why, hits plum agin divine intentions and purposes. Now we know the good Book says that infant children before they comes to the age of accountability is like unto the angels of heaven. But you just give a leetle child a coal o' fire in his hand and hit'll start to squealin' like all git out. And hit's my studied opinion that preachin' Carter Sawyer hain't any holier than a angel!

"And just think of them folks a-speakin' in unknown tongues, and a-dancin' in the church house! Done the hoe-down as rapid as ever I could when I were sixteen years old!

"No I believe a body by rights ought to be umble before the Lord all the time. Of course when our minds is on the acts and deeds that applies to the world and the devil, we hain't umble. Reckon maybe I'm like the Irishman that was ridin' along on his old mule, singin' a song about the King's Highway to Holiness. But a young feller jumped out'n the bresh and started a-cursin' at him, says 'I sware I'm aimin' to have you lawed for singin' about the King's Highway to the hornet's nest. Here was I, thinkin' on holy matters and now you got the devil in me!'

"Yes, ma'am, I believe in preachin' and prayin' and a-leavin' these here *guitars* and dancin' out'n the doin's."

He grasped the stick again with both hands



and thumped it emphatically on the floor between his knees.

"My friend, they's many a time when you and others is asleep in the bed, that I am a-lyin' awake, and studyin'. I'm astudyin' about things holy and things unholy. And hit has come to my mind that next year, in the spring time season, when the hornets builds their nestes, I'm agoin' to git one o' them nestes. And I'm agoin' to stop hit up tight with a cork. And I'm agoin' to carry hit to a meetin', and at the commencement of the dancin' and the carryin' on of them Saints, if I don't pull out the cork and let loose them leetle stingin' fellers all through the place—well, I'm a liar and a son of a liar!

"Of course I know some folks thinks I am the worst liar Christ ever died for. But say what this world may say, I believe, as sure as I am asittin' here holdin' onto my stick (me being so feeble nowadays) we have got to git hold on this holiness we talks and prays about, and we have got to put hit in principle and speech and deed and not in dancin' in church meetin's. You cain't separate holiness and righteousness, I says."

Too much impressed for speech I could only nod profound conviction. Thias sailed on—

"We read 'If a man offend one of these leetle ones, that is precious in my sight saith the Lord, he shall be damned.' And then they are another clause in the Bible says 'Him that don't offend neither in word nor in deed is a perfect man.' Now you can offend in divers ways. I hain't a preacher, nor a doctor, nor a doctor's son, but I can understand some things—"

"You ought to be a preacher" I interrupted in the midst of a paragraph and was waved aside reprovingly.

"Knowledge cometh by hearin'. How shall he preach unless he be called? I had rather be a good civil man as a preacher. I hain't good, and I hain't much of civil neither, but I never stoled nothin' in my life that were too big to carry off, or too hot to handle. And now when I sees another man that's like me, not wantin' to harm ary feller creature, he's my friend, and I am his'n and we'll both wade through the mud together, fare and share alike."

Like an April shower his wrath over the religion problem was all vanished away. He smiled a wide satisfied smile and burst into another

song—

"As I went out one morning to breath the morning air

Lolly toodum toodum lolly toodum day

As I went out one morning to breath the morning air

I heerd the cruel old mother say 'Oh my daughter fair'

Lolly toodum toodum, Lolly toodum day."

While I was trying to write this gem down he went on dreamily.

"They are somethin' mighty nice about singin'. They are a lesson to be larned from every song that's sung. If hit's a bad song a man kin larn how not to do, and if hit's a good song a man kin larn how to do. But good or devilish, they are a lesson to be larned from every song that's sung."

By this time the sun had set. It goes down sometimes before three o'clock on Greasy, with never a red streak, because the mountain shuts out the glory. Thias too noted the shadows falling like a cloak. He hopped from his chair with wonderful agility considering his much discussed age and frailty.

"Now what do you think about me so far away from home, and hit agettin' dark, and me so old and stiff?"

"You'll come back Tuesday?" I insisted. "I'm wanting to hear more songs."

"I will come Tuesday if all goes well," he answered firmly. "Now the weather are not dependable. I remember one year when they warn't no winter till the first of March. Some said they were an earthquake knocked us south, and that was why. Then here come the cold wave, and them a-shiverin' and a-shakin' and ahumpin'. And I says to my old woman, 'Reckon some folks thinks we was knocked back north again.'"

"But barring bad weather—"

"The Lord makes known his will in divers manners." He opened the screen door, knocked his stick on the floor and stuffed a plug of tobacco in his mouth. "Hit might be sickness and death, and business and divers manners in which Jehovah guides us his children in the light. I'll come Tuesday if there hain't no providential hindrance."

Tuesday came, and faithfully I came, but Thias was not there.

## TVA Means Forestry Too

J. O. ARTMAN

TVA means many things to many people. Some think of it in terms of electric power, to others it means flood control, and there are some who call it large-scale social planning. Actually, TVA means all these things, and more. It means systematic development and full use of all the resources of the Tennessee Valley by and for the people of that valley. Such a project naturally involves river development, power production, forest conservation, erosion control, and also a large measure of planning.

Forests cover 14 million of the Valley's 26 million acres. These forest lands are producing wood at *less than one-half* their potential capacity and therefore can stand some restoration and development. Even so, they still provide employment for almost 100,000 persons and contribute more than \$100,000,000 to the region's annual income. That is why forestry is mentioned specifically in the TVA Act. That accounts for the existence of a TVA Department of Forestry Relations. That is why TVA is not only water control, power production and agricultural development; it is forestry too.

### *Woodland Development and Utilization*

At the outset of its efforts to mobilize interest and action in a unified forest development program, TVA recognized the need for basing plans and activities on factual information. Little was available at the time and existing agencies were unable to supply it, so investigative studies were initiated to provide accurate data on the extent, location, composition and ownership of the forest resource.

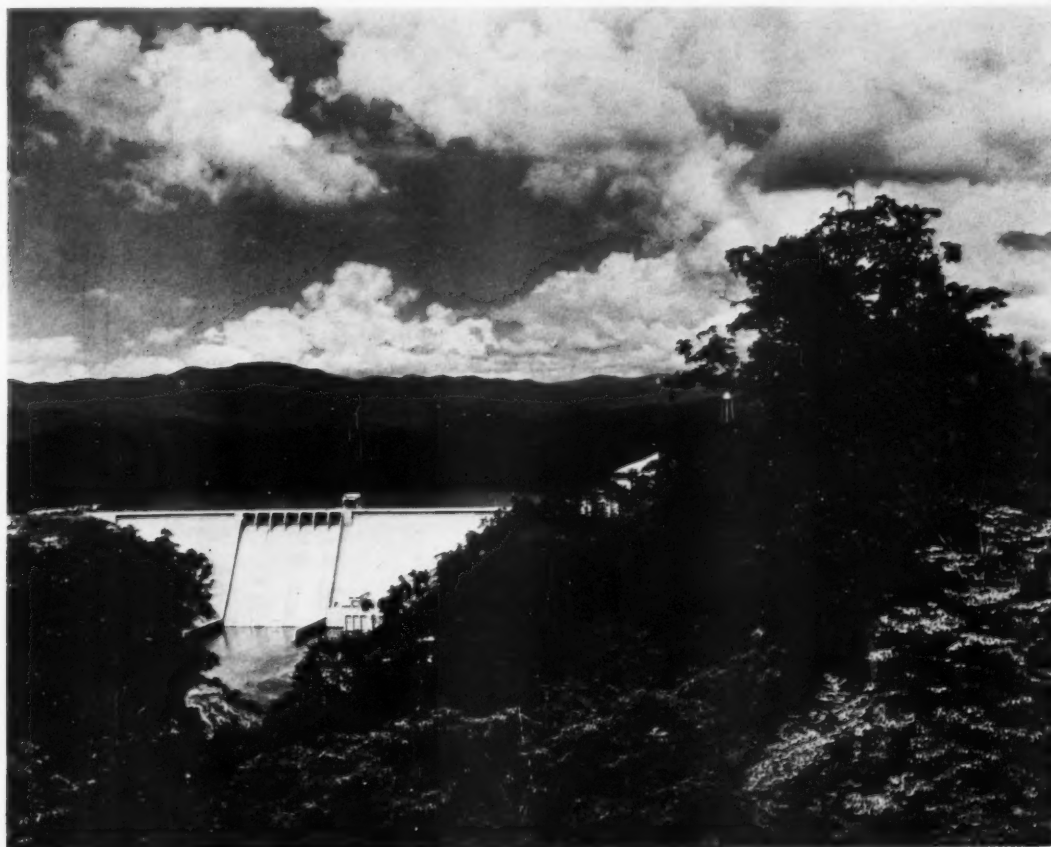
We found 54 percent of the total land area of the Valley covered with some form of forest growth. The Appalachian Mountains, the Cumberland Plateau, and the western portion of the Highland Rim are heavily forested. Intervening are cleared lands and farm woods. The latter, mostly in small tracts, comprise 40 percent of the total forest area; privately owned non-farm woodlands account for another 43 percent; public forests, including national forests and national parks, make up the remaining 17 percent.

These forests are of many types. Spruce and fir cling to high mountain peaks. Cedar flourishes on the limestone glades of Virginia and Tennessee. Scrubby mixed forests cover the hot, dry ridges of the Cumberlands. Pines, in pure stands or mixed with hardwoods, are a common sight almost everywhere. Swamp hardwoods predominate along the creeks and streams near the mouth of the Valley. Here in this one valley, with its wide range of altitudes, are to be found most of the tree species native to eastern United States.

What about the size of the timber? It was found that trees of sawtimber size occupy about 38 percent of the total forest area; trees of cordwood size comprise another 39 percent; on the remaining 23 percent of the area trees are below cordwood size. Commercial sawtimber species are being cut faster than they grow and are therefore constantly decreasing in total volume. On the other hand, the less desirable species are not being cut as fast as they grow and their total volume is increasing. Sawtimber growth on the average forest acre is only slightly more than 100 board feet per year; it should be 200 or even 300 board feet.

At the same time the forest was being inventoried, a survey of the forest products industries revealed some 3,000 sawmills and more than 150 other wood-using plants. Their output, plus products for domestic use, contributes an estimated \$112,000,000 annually to the income of the region. One family in every 12 depends on work in the woods or in wood-using industries for its livelihood.

Logging in the Valley reached its peak in 1909 when 1.5 billion board feet of lumber was produced. Large mills were plentiful then, but as virgin stands were liquidated these gradually disappeared, giving way to smaller portable types. Today there are only a few big mills left. In 1932, lumber production hit a 60-year low of only 248 million feet, but since then there has been a steady increase. If better management practices are put into effect, production can some day equal or exceed the 1909 high and be maintained at that level.



*Hiwassee Dam. Forests and water, twin gifts of a provident nature.*

During the war TVA worked closely with the War Production Board to provide essential information on lumber production and to stimulate increased production of such items as were in demand by the armed services. Over 4,000 requests for assistance from Valley timber operators were investigated. Information was given them on the location of available stumpage; on the procedure for getting new trucks, power units, gasoline, tires, and repair parts; on price ceilings, priority ratings, and other regulatory directives; and on available manpower. Even though critical needs for wartime production have passed, they are replaced by peacetime demands which are in many respects just as urgent. Contacts with timber operators are being continued to promote conservative cutting practices, to increase the efficiency of logging and milling operations, to reduce waste, and to encourage a higher degree of processing in the region.

As recently as 1941 there were few examples in the Valley of good forest management on private lands, so TVA joined state conservation departments and agricultural extension services in an effort to provide them. In the five intervening years, more than 400 farmers and commercial timber operators have been encouraged to set up on their own properties demonstrations of sound forest management. They vary in size from a few acres up to 70,000 acres and represent all kinds of timber types. Scattered over the entire Valley, they include more than 200,000 acres of forest land and from them is being *selectively* harvested an estimated 50 million board feet of timber. In every case, harvesting is planned to perpetuate, increase and improve the resource—only mature, defective or undesirable trees are removed.

Sawmill operators, at first hesitant about buying

marked stumpage from woodland demonstrations, are now beginning to realize that the management practices which benefit the woodland owner are the same ones which will keep their mills in continuous operation. Almost 100 operators have purchased stumpage from demonstrations and many of them, after their first experience, come back for more.

The forest land acquired by TVA in its river development program provides a further demonstration of sustained-yield management, while at the same time making a valuable stumpage contribution to the wood-using industries of the Valley. An average of 5 million board feet is cut selectively from TVA lands each year, producing an annual stumpage income of about \$50,000. Trees to be harvested are marked by a forester and sold to the highest bidder, usually a local sawmill operator.

#### *Research*

Resource and industry surveys did not supply all of the information requisite to a balanced forestry program in the Tennessee Valley. There were other gaps between knowledge and needs which had to be bridged. Prominent among the unknown factors was the lack of specific information concerning the adaptability of desirable tree species for the reforestation of severely eroded Valley soils. Black locust, early advocated as a cure-all for erosion, did not prove successful except where it was planted on the better sites or where it was given special fertilizer treatment. To find the answer, hundreds of experimental plantings were made and each year additional ones are established. As a result, the reforestation of eroded, unproductive lands proceeds with much more assurance of success than it would have without this basic research.

Forest products other than wood are investigated since they offer opportunities for additional utilization of the forest resource. Approximately 400 strains of black walnut have been studied, and the more promising ones are being propagated and tested in TVA nurseries. Superior varieties are passed on, through state and local agencies, to individual landowners who plant them and care for them, thus providing a Valleywide demonstration of adaptability and worth. Blight resistant chestnut species have been similarly tested.

The demise of American chestnut has created a

shortage of tannin, and supplementary sources are in great demand. TVA foresters, working with a University of North Carolina chemist, believe they have found such a source, estimated at 40 million pounds annually, in oak slabs, a waste product of Valley sawmills. They have found also that sizeable quantities of high-quality tannin can be extracted from pine bark, an unused by-product of pulp mills.

Machinery and techniques have been developed for the manufacture of laminated lumber from cull hardwoods. Experimental studies were so successful that the pilot plant in which the process was perfected will now be leased to a private operator for testing under commercial operation.

#### *Watershed Protection*

Experience in the Tennessee Valley and elsewhere has proved that a regional water conservation program must take full advantage of the opportunity to store water as it falls on the land. Controlling it by dams and other engineering structures after it reaches the streams is not enough. Water control on the land provides for maximum storage in the soil. Surface runoff is retarded; consequently, flood stages are lowered and erosion is less severe. Both excessively high and excessively low water stages are alleviated, making stream flow more uniform throughout the year.

Water control on the 14 million acres of woodland in the Valley involves, in the main, its protection against destructive fires and the reforestation of denuded areas.

After many years of effort by state forestry organizations, with financial assistance from the U. S. Forest Service, more than one-third of the forest area in the Valley still has no organized fire protection. In an average year thousands of forest fires still burn more than half a million acres of Valley woodlands. State forestry agencies, legally, delegated to control forest fires, still lack adequate funds and public support to do the full job.

TVA, cooperating with these agencies, has supplemented their fire control efforts, and since 1933 approximately 3 million additional forest acres have been placed under organized protection by the state conservation departments. Assistance has included surveys of fire situations within specific areas, cooperation in the formulation of fire control plans, location of lookout tower sites and

*(Continued on page 27)*



## *A Dignified Minority*

The condition of the rural church in the mountains apparently remains much as described in the study made by Elizabeth Hooker fifteen years ago.\* Against this background the sight of an active and dignified church is the more appreciated. Here and there in the rural Highlands such churches are found. The following photographs are a random selection showing physical evidence of orderliness, beauty and creative activity on behalf of the Kingdom. Their background gives them a mighty stature; they are as leaven which signifies what might be when leadership is available.



*Laurel Valley Church*

Konnarock Laurel Valley Church (Lutheran) is situated in Laurel Valley in Virginia at the foot of Mt. Rogers. The construction of this church at a cost of \$2,970.00 speaks of pioneer days. Begun in the midst of the war and finished in 1945, the work was done by men and boys, women and children, some working on vacations and furloughs. The logs came from the tops of Whitetop Mountain. The pastor, Rev. H. E. Poff, himself took leadership and an active hand in every step; with the aid of two boys building the stone chimney himself. The interior is in keeping with the exterior, the altar built of eight-inch hewn logs, and all furnishings are of wood. Even the pews have a distinctively rugged motif, the ends being twelve-

inch logs cut into chair shape on which are supported thick pine boards forming a seat and back.



*Mary Rose McCord Church*

The congregation for the Mary Rose McCord Memorial Church (Presbyterian U.S.A.) at Wooton, Kentucky, was organized in 1922 and the present chapel finished in 1939. Made of stone, it was built by the people of the community under the guidance of the present pastor, Benton P. Deaton. The interior is in keeping with the setting and exterior of the church, dignified but unpretentious.



*Valle Crucis Chapel*

\*RELIGION IN THE HIGHLANDS, E. R. Hooker, The Home Missions Council 1933.

Valle Crucis Chapel (Episcopal), located in a valley shaped like a cross, high in the mountains of North Carolina, stands where, more than a century ago, a mission, under the guidance of Bishop Ives, started its work in a log cabin. Built in 1925, the present stone chapel replaced a small chapel made of wood. Nearly half a century ago one of the leaders in Valle Crucis Mission planted apple orchards on the hillside surrounding the chapel. Still producing fruit, they supplement the income of the school and provide employment to neighboring people.



*Calvary Church*

Calvary Church (Presbyterian U.S.A.) was constructed by the people of Big Lick Community, with the aid of an interested friend who contributed the money which the community at that time did not have. The work was done by local people, under the direction of the pastor, Eugene Smathers. Actual construction was started in October, 1934 and the building was completed and dedicated on May 30, 1935. The work was a labor of love on the part of many. One elder, a carpenter, contributed 114 days free labor. The pastor spent 140 days in actual labor on the building. The pews, the pulpit, and the communion table were made locally. The floor of the church sanctuary is of native stone. This building is the first actual church which the community has had since the very earliest days of its settlement.



*Webster Baptist Church*

Webster Baptist Church is situated along the Tuckaseegee River in the mountains of North Carolina and from across the valley is not unlike a gem in its setting with the hills in the background.



*Faith Hill Community Church*

Faith Hill Community Church (Interdenominational) at Lucky Fork, Kentucky, was initiated in May, 1936 and formally dedicated May 1940. Situated at the "head of the hollow" it may be reached from the main highway in dry season by following the creek road which runs through or in the creek thirty-two times. The Community, led by the Reverend Chester G. Ranck, the pastor, met in the local schoolhouse and there laid plans. A committee was appointed, a cardboard model made, and the pledges of money, material and labor were placed in the model. Logs were snaked in, stone hauled over the creek roadbed and the building took form. It is of adequate size and in keeping with the hills that tower around it.

Morris Fork, Forest Hills Community Center (Presbyterian U.S.A.). Dedicated in 1929, this

church was designed and built under the direction of Rev. Samuel Vander Meer in cooperation with the congregation which provided the labor and material. Every man and boy in the community had a share in the construction so that it was said "the folks of the Community had nailed up their hearts in this little church." Made of native stone and logs, the walls are covered with hand hewn chestnut shingles. The interior is of paneled oak with pine pillars and braces. The home made lighting fixtures swinging from heavy chains contribute artistically and naturally to the rustic interior. The church can seat two hundred and fifty in the sanctuary with room for two hundred in the recreation room.

Eight miles from a highway, this church is well filled every Sunday and is the spiritual center of an isolated, but well populated community.



*Forest Hills Church*

## May Stone--"The Ladyest"

PAULINE RITCHIE KERMIET

May Stone was born on the first day of May, 1867, in Owingsville, Kentucky—the daughter of the late Colonel Henry L. Stone and Pamela Bourne Stone. On January 29th at Louisville, Kentucky, she died and the news of her passing came bitter as the frost on that winter morning. With the chilling wind it swept from the "level land" into the frozen hollows of the eastern Kentucky hills bringing a deep sorrow to the hearts of countless mountain men and women who had known and loved her dearly. Perhaps in Hindman, the County seat of Knott County, the sudden shock of her death was felt most keenly for it was here that May Stone for forty-five years concentrated her efforts of loving service to the mountain people in founding and directing the Hindman Settlement School.

May Stone and Katherine Pettit, who died in 1936, were pioneers in the field of rural social service. Hull House in Chicago had been founded only about ten years before these courageous young women, in 1900, embarked upon their perilous and unheard-of mission into the mountain regions. Lucy Furman, who knew their work so well and helped them in the early days, says of them:

"Pioneering is always hard; few will undertake it. Both May Stone and Katherine Pettit had adventurous spirits which no obstacle, no calamity even, could discourage. Both felt it a great privilege to be able to furnish a chance to boys and girls of excellent stock and capabilities whose forebears in eight or nine counties had been cut off from the rest of the world for more than a century. Both lived to see their dreams realized."

In the late eighteen hundreds May Stone as Secretary of the Kentucky State Federation of Women's Clubs, through reports of the traveling librarians, became interested in the isolated people of the highlands to the south and east of the "Blue

Grass." From this region of the Cumberland Mountains very little news came except occasional terrifying tales of bloody feuds and moonshining. Later, when an appeal was made to the Federation for "gentle women" to work among the women and children of the mountains, May Stone and Katherine Pettit with two other young women volunteered their services. In the summer of 1899 they set up tents in Hazard, Kentucky, and held their first classes in sewing, cooking, kindergarten, reading, writing, and recreation. Hazard was then forty miles from a railroad and the center of the terrible French-Eversole feud of Perry County. The forty-mile distance to Hazard from the Louisville and Nashville Railroad at Jackson, Kentucky, was a tedious two-day journey in a jolt wagon that either plowed through the mud of the creek-beds or reeled precariously around crooked hill-side trails. May Stone says

of traveling in the early days, "When the road was not in the creek, the creek was in the road, or the horse and wagon in quicksand, or mud, or on ice. But one thing we were always sure to have—a new and exciting experience."

Very few people of the mountains in those early days could have appreciated the courage and daring shown by these women in undertaking this strange mission and enduring such unforeseen hardships and privations. Perhaps even fewer of us today know the full story of their pioneering. Nor do we of a later generation of mountain children realize how much of our very life and enlightenment we owe to the friendship and perseverance of these young pioneers and to their faith in us. Their arrival in Hazard that first summer aroused curiosity and criticism for miles around. They became known as the "Quare Women," were viewed with open suspicion at first, but gradually won the love and loyalty of the proud people whom they





in turn had grown to honor and admire. These people had been shut off in the mountain fastnesses for generations and "lost to knowledge" of the outer world. It is not strange that they were slow and cautious in accepting these kindly women as their friends. Not many of them had the vision and foresight to realize what this first coming meant to them or would mean to the future generations of hill people. But one old man of eighty did have this foresight and those of us who are his descendants are proud of the part that he played in encouraging the women to stay and continue their good work. Miss Stone herself always spoke of Uncle Solomon as the visionary founder of the Hindman Settlement School because it was in answer to his plea that the women moved their tents farther into the wilderness the following summer, into Knott County, and later there in 1902 opened school in their first permanent building on a two-acre gift of land. Uncle Solomon's visit was made to the women during their first months in Hazard. His appearance must have been startling—an old man of eighty, with bare feet and an amazing shock of white hair off-set by a homespun crimson hunting shirt. He seldom wore shoes, even in winter, and he had walked twenty-four barefooted miles across the ridges from Troublesome Creek in Knott County to see for himself the doings of the "quare fotched-on women from the level land." He sat silently watching for hours and then suddenly spoke the words that have been so often quoted,

"When I was just a chunk of a boy hoeing corn on the steep mountainsides, I used to look up Troublesome Creek and down Troublesome Creek and wonder if anybody would ever come in to larn us anything . . . . I heard the tale of you women and I am persuaded you air the ones I have looked for all my lifetime."

Here was genuine need, a thirst for knowledge, and a childlike trust that could not be forgotten or denied. In May Stone it was never forgotten or denied. "If you need me, I'll be glad to help." These were her words on many occasions and might well be the motto of her life. It was often her help that meant everything, yet her genuine gladness in helping never made it appear as sacrifice. Uncle Solomon's plea was the plea of an entire people "pined and starved" for knowledge. To May Stone it must have meant a call and a

dedication. We like to think that through all the disasters of fire and flood that have since beset the school and through days of deepest depression and discouragement the spirit of our proud old ancestor continued to inspire and encourage the dauntless efforts of May Stone and her fellow workers. "I am persuaded you air the ones."

In 1913 when Katherine Pettit left Hindman to start another school in Harlan County, May Stone remained, the last of the original pioneers, to carry on the work at Hindman. The school has survived two disastrous fires, a severe typhoid epidemic, and numerous spring "tides" in Troublesome Creek which almost annually bring to the school a heavy loss in hours of labor and in farm and garden produce. Yet through these many difficulties May Stone was always optimistic and cheerful. In one of her speeches she said, "We must go ahead on faith that help will continue." It was a steadfast faith that carried her through her many years of service, that gave her the "radiant charm" and the calmness of spirit felt and remembered by so many of her friends.

At the time of the founding of the Hindman Settlement School there was a tremendous need for education in the mountain counties where roads were impassable in winter and spring, where buildings were few and teachers scarce, and money was practically an unknown medium of exchange. From its modest beginnings the school rapidly gained renown as an educational center. Many of the teachers were enthusiastic volunteers from eastern colleges. Hindman could soon boast an accredited High School and its graduates were well equipped to take their places in any college or university in the country. May Stone was vitally interested in higher education. When it seemed wise she encouraged students to go on to college and from her own generous pocket gave financial aid to many. Yet great care was taken never to overstress the academic side nor to create in the younger generation unrest and a desire to leave the mountains. In an early leaflet Miss Stone stated in her own words the object of the school: "To educate the children back to their homes instead of away from them; to live among our neighbors in peace and good fellowship, and to work with them for a healthier community life." May Stone never believed in forcing her ideas upon anyone and she was always proud of the fact that the

school was not superimposed upon the people but rather that it was eagerly sought by them and grew out of their own desires. In one of her last speeches made in 1945 she quoted from Allen Eaton's book, *Handicraft in the Southern Highlands*, the following words which seem to express aptly her own views regarding education of the mountain people and development of their culture:

"It is not enough that we develop efficient methods of production and distribution for the handicrafts of the mountain people; our interest and concern must extend beyond these symbols of a culture to the other elements which make up their life . . . . There is but one approved ethical approach to this task; that is the ethical approach which seeks before imposing its own ideals on any person or group to draw from them the best they have to give."

From her first days in the mountains May Stone was impressed with the beauty and skilled craftsmanship of the native weaving and basketry. Weaving was done on crude handmade looms from homegrown wool—carded, spun and dyed with vegetable dyes from tree and shrub. Beautiful baskets were woven from lithe willow switches gathered from the creek-banks. Quilts in vivid colors and intricate designs were pieced and quilted painstakingly by hand. Miss Stone began very early to find buyers for these products. The demand grew and now on the Settlement campus there is a special department of Fireside Industries for encouraging and preserving the native crafts and finding a market for the handmade articles.

Interest in folk singing and dancing is also kept alive at Hindman and has become the most outstanding form of recreation in the Settlement. In 1936 the Recreation House was built and since that time there has been a full-time recreation director to work with the children in the Settlement and also with children in rural schools through Knott County. From the earliest days the rural schools were visited whenever possible by workers from the Settlement who rode horseback carrying books and materials in saddle-bags. Especially at Christmas time every effort was made to reach these small struggling schools and share with them the Christmas candy and gifts sent in to the Settlement by faithful friends from the outside world.

The ill-health of the mountain people was an-

other matter that early aroused the concern of the "Quare Women." Doctors were few and overworked and underpaid. Hospitals were virtually unknown. Children were thin and undernourished. Girls married very young and bore many children without maternity care or advice—growing bent and haggard at all too early an age. In cases when no aid was available for the crippled or the handicapped, May Stone made arrangements to get afflicted persons to hospitals in Lexington and Louisville and often accompanied them herself on the long and wearisome journey. Through the efforts of Miss Pettit and Miss Stone, Dr. Stuckey, an eye-ear-nose-and-throat specialist from Lexington, came to Hindman for a series of clinics, treating untold numbers of trachoma patients and performing hundreds of minor ear, nose and throat operations. The fame of Dr. Stuckey's clinics spread abroad. Before very long, through knowledge of his work the Federal Government established several trachoma hospitals in the mountains that have now virtually stamped out the dread disease.

May Stone's attitude toward the mountain people with whom she lived so long was always one of deepest respect for their capabilities and an abiding faith in their innate dignity and strength of character. She was never one to strive for publicity or personal gain. Throughout all the years of seeking ways and means for the continuation and advancement of the school she was steadfast in avoiding newspaper sensationalism—the kind of publicity that would have brought money to the school but humiliation to her mountain friends. Consequently the greatness of her work and its far-reaching influences are not generally known. However, had she gained worldwide renown I am sure it could not have brought to her heart more gladness than the words of an old mountain woman who came for a visit and announced herself by saying, "Now I jist come to see Miss Stone in a friendly way. She's the best friend I've got on this earth."

From the earliest days of the "Quare Women" May Stone was described by the mountain people as the "ladyest" of them all. How concise an adjective! And how adequately descriptive of her character and her gentle spirit. Perhaps the secret of being a real lady is the attainment of complete

(Continued on page 28)

## *Greetings from the President Of The Council*

Coming from the West Coast the other day I visited with a G. I. who had spent a long, long time in the Pacific War Area. He had often faced danger and death. He wore designations of high honor. As we read the headlines of an American newspaper he looked at me and said, "It takes a lot of nerve to live these days; as much as to die." That was his appraisal of the world he had helped save. Of course, what he was saying was simply—faith is the answer—faith in God; in one another, our objectives, our cause.

As we face another year we do not face the same old world, for an era has died and another is being born. That fact has already made itself felt in the mountains. We may be isolated, but we cannot be isolationists. Therefore, we must take our place in the forging of new tools, the re-tooling of old ones, as we truly help make it "One World,"

for the methods by which we solve our problems will be as important and as necessary as the desired solutions.

Therefore, whatever we do, wherever we are, whatever our problems, let us never forget we are the artisans of a new epoch in human history.

Someone has said of St. Paul—"He had taken a pack of trouble in his hands and made a bushel of stars out of it for brave spirits to hang up on dark nights." What he did was done because he had what this twentieth century soldier called "Nerve"—the faith to live in a great and dangerous age.

That gives us a sense of mission and of ultimate triumph. In that spirit let us work together this year—and always. Success to each one of you!

—Raymond B. Drukker

## *Thirty-Fourth Annual Conference--A Report*

The thirty-fourth annual meeting of the Council of Southern Mountain Workers convened in Knoxville, Tennessee, on March 5,6,7, 1946. Meetings were held in the First Presbyterian Church and, with travel restrictions down, one hundred and fifty people from a variety of centers gathered to discuss various aspects of the general theme "From War to Peace in the Mountains." The opening session was given over to a presentation of the NEEDS AND OPPORTUNITIES OF THE TENNESSEE VALLEY by James P. Pope, Director, Tennessee Valley Authority.

"Both economic needs and opportunities are large in the Tennessee Valley. The needs are greater than those of the nation as a whole.

Between 1933 and 1939 industrial progress was greater in the Valley in many different ways than the national average. The increase in per capita income, for instance, was 44 percent in the Valley, as compared to 29 percent in the country as a whole. The increase in manufacturing plants, in retail and wholesale trade, and in bank deposits was considerably larger than the national average.

Notwithstanding these gains, the economic sta-

tus of 1939 was far behind that of the country as a whole. The average per capita income was only 44 percent of that in the United States; bank deposits only 24 percent; retail trade only 50 percent; and wholesale trade only 25 percent of the national average. Now that the war is over, the people of the Valley are confronted with retaining the gains acquired during the abnormal war years.

With this situation in mind, TVA has made some estimates for its own guidance of the needs and opportunities for a step-up in the tempo of general development in the Valley.

There are a little over 16½ million acres of farmland in the Valley—about 11 million of open land in crops and pasture and 5½ million in farm woodland. In 1933 there were about a million acres of farmland with all the topsoil gone, 2 million acres with half the topsoil gone, and 4 million acres more or less seriously eroded. Soil erosion on the Valley lands was about as serious as anywhere else in the country. Since then, a good deal has been done, particularly in connec-

tion with the 26,000 or so test-demonstration farms in the Valley.

But much more remains to be done. In 1939, a series of tests was made of silt and water collected at eight different places on the Tennessee River and its tributaries. These disclosed that soil losses in the watershed of the Tennessee Valley amount normally to something like 20 million tons a year. This means that about 10,000 acre-feet of soil washes into the Valley streams annually. And these data indicate that several millions of tons of plant nutrients go into these streams every year—many times as much as are now being put back into the soil. The amounts of nitrogen and the oxides of lime, magnesium, potash and phosphate now used annually on the Valley soils are about 250,000 tons a year.

It is found that only about 67 percent of the farmlands are being fertilized at all, and that the average amount used per acre per year is about two pounds of nitrogen and six pounds of phosphate ( $P_2O_5$ ). Practically all of the farmland should be enriched and there should be used at least an average of six pounds of nitrogen and thirty pounds of phosphate per acre annually. In addition to that, much terracing and draining of lands should be done. There are now about one million acres that have been terraced. It is estimated that some 2,700,000 more should be terraced at an early date. A few thousand acres are now drained. It is estimated that 2,500,000 more acres should be drained.

In the process of restoring and conserving the soil, more legumes should be planted, more cover crops of all kinds should be grown, more irrigation sprinkling systems should be installed, more farm equipment for conserving the soil and its products should be employed, and more livestock could be profitably grown. It is estimated that about 3,000,000 acres are now planted to legumes. This should be increased to about 8,000,000 acres.

There is now an irrigation sprinkler here and there. Within the next few years there could well be 1,000 to 1,500 more in operation. There are now about 500 hay driers in use in the southeastern states. There should be several thousand more. There are now two million livestock in the Valley. A million more could be profitably raised.

There should be many more modern facilities

in the home. Less than 10 percent of the farm homes have water piped into the house and very many fewer homes have sanitary facilities in the house. Yet about 90 percent of all homes have a water supply within fifty feet of the dwelling. In a progressive community, it is certainly not too much to hope and plan for the day when most, if not all, of these homes will have running water and sanitary facilities.

It is estimated that such improvements, all within the range of accomplishment, might cost from half a billion to a billion dollars in about ten years, or something like fifty to one hundred million dollars a year. This would include hundreds of thousands of man-years of labor. The expenditure would, of course, be made almost entirely by the farmers themselves, with such reasonable encouragement as the federal and state governments could give them.

It is roughly estimated that the farms, improved as indicated, might well produce twice the amount they now produce. On any such basis, at reasonable prices the income would far exceed the cost of the improvements.

And two of the most important items of farm improvement have not been mentioned—housing and electricity in the Valley. It has been estimated that over 22,000 new rural houses are needed, that about 75,000 old farm dwellings ought to be replaced, and that about 55,000 need major repairs. The estimated cost of such new dwellings, replacements and major repairs would be something like \$200,000,000 and would take over 52,000 man-years of labor. This is for rural dwellings alone. The cost of needed urban housing in the Valley would be at least as much.

As to farm electrification, there are now about 25 percent of the farms electrified. They use approximately 100,000,000 kwh of electricity a year. If 80% of the farms were electrified, and if the use were three times as much as now, which was the rate in increase during the last ten years, the consumption would be about a billion kilowatt-hours per year. This would mean tens of millions of dollars and thousands of man-years of labor for installation alone.

Let us consider forestry. About 150 million seed-



lings have been set out from the TVA nurseries during the last twelve years. At least 600 million more ought to be planted. Over 26 million trees and shrubs would be required to reclaim the Copper Basin alone. Less than 10 percent of the woodlands in private ownership are managed in accordance with sound conservation practices.

There are about 70,000 miles of secondary roads that need erosion control that would require approximately 10,000 man-years of unskilled labor. Only about two-thirds of the forest acreage in the Valley are receiving any organized fire protection. To provide full fire protection on private lands would require some 30 full-time technical employees besides much additional equipment. Fifteen practical and much-needed forest development projects have been designed that would employ something like 15,000 men a year for a number of years to come. The restoration of Copper Basin alone would take some 175 men working a decade.

In other words, about 54 percent of the Tennessee Valley is forested — some 14,000,000 acres being in timberlands. This should probably be increased 15,000,000. The present annual growth is about a billion board-feet and should be increased to three billion. The present annual value of forest products is about a hundred million dollars, which should be doubled. These forests and wood-using industries now furnish full-time employment for about 100,000 men; they should supply jobs for 250,000.

About a million pounds of fish are now marketed from the various TVA lakes, and it is estimated that an annual crop of twenty-five million pounds can be developed. There are a number of fish and wildlife projects that could be profitably developed. This, again, would require millions of dollars and thousands of man-years of labor.

In the field of minerals and metals, the opportunities would seem to be restricted only by limitations of research, of capital and of markets.

There are other large opportunities for the use of the Valley's resources. . . . In 1940, the last year before the war, the tourist expenditures in Tennessee amounted to something like \$104,000,000. It is certain that with the war over, with the completion of the TVA system of dams and

lakes, with new automobiles and an ample supply of tires and gasoline, recreation and tourist trade will be much larger than ever before.

It is estimated that the development of the recreation resources of the Valley will afford opportunity for the sound investment of half a billion dollars of public and private funds. Such an investment, if spread evenly over a period of ten years, would afford employment for 22,000 men each year in construction and development activities alone.

Opportunities for new industries are large. There have been over 400 such industries established in the Tennessee Valley since 1933, not including the war industries. To achieve something like a balance of agriculture and industry in the Valley would mean the investment of billions of dollars and the employment of tens of thousands of men. In 1940, \$120 of the per capita income in the United States was contributed by manufactures. In the seven Tennessee Valley states the average contributed by manufactures was only \$55. If the Tennessee Valley came up to the national average, it would mean a capital investment of about four billion dollars and an increase in income of a billion dollars a year.

It is estimated that by 1955 the population of the cities and their suburbs in the Valley will increase by about 618,000 people.

Such an increase will mean in the way of new facilities something like this:

- 164,800 new family dwelling units
- 70 new miles of business frontage
- 4,190 new acres of industrial development
- 283 new sixteen-room school buildings
- 77 new forty-bed hospitals
- 1,080 new churches
- 39 new local government buildings
- 3,461 miles of new streets
- 2,476 miles of new water mains
- 1,018 miles of new sewers
- 6,180 acres of new recreation areas

It is fortunate that the Valley has the resources upon which to build a balanced system of agriculture and industry equal to the national level or even better than that of any other section of the country. It has the climate, the rainfall, the water power, the transportation facilities, as well

as the soil, timber, mineral, and recreational resources upon which to achieve a level of well-being not surpassed anywhere else. But to accomplish this, there will be required an immense amount of hard work, planning, business initiative, and money investment. That this task is not an idle dream is indicated by the progress that has already been made in recent years."

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It seemed wise to plan the Conference discussion groups around several obvious areas of emphasis in mountain work, viz., education, the church, health and recreation. Meeting concurrently in four sections, the Conference turned its attention to these four areas of effort, respectively, reports of which follow, together with summaries of related addresses:

*The Church's Part in Enriching Rural Life: its scope and limitations.* Assuming that the church in rural areas cannot separate itself from active concern with any sphere of life, such as economic conditions, the home, the community and especially the values inherent in rural life as such, the group proceeded to examine the problems involved in effecting this and appraising, too, those factors upon which the church can rely as its source of strength. The weaknesses of the church and negative influences which affect it are listed as follows:

1. Inadequacy of training of clergy—for rural work, for a scientific age, of training programs.
2. Denominational competition—limited cooperation among churches, small churches, poorly financed.
3. Theological distinctions over emphasized.
4. Church isolated from family, community, science, the realities of life.
5. Weakening of the home and neighborhood—forces pulling family members to larger centers for recreation, entertainment and church.
6. Disadvantaged groups in rural life—excess population, infertile environment and effects of technology.
7. Decline in Sunday School—lessons seldom related to the activities of family and community, limited provision to make use of community resources.

8. Youth not given adequate voice and responsibility in church programs.
9. Division by social and economic classes.
10. Limited cooperation with secular forces on community programs—character education.
11. Shortage of in-service training programs of clergy and lay leaders.
12. Inadequate public relation programs of denomination and interdenominational bodies.
13. Inadequate financial support by rural people—low farm income, people not convinced about the church.
14. Large proportion of rural people unchurched, not trained in Christian principles in church or in home.
15. Inadequate information on the rural church—by clergy and lay rural leaders—but few studies and reports.

#### Encouraging trends:

1. Increasing realization by leaders that the alternatives of obtaining discipline and order are (1) by individual and local group, and (2) by State action. The church and Christianity are paramount in developing character in the individual and democratic discipline within the group.
2. Concern of rural leaders about the church—of farm organizations, cooperatives, educational institutions.
3. Blending of science and religion—realization that science permits an improved understanding and practice of religion.
4. Better cooperation among churches at local, State and national levels—understanding and tolerance.
5. Expanding concern about training of rural clergy
  - (1) Pre-service—by seminaries and denominational bodies
  - (2) In-service—schools, institutes—by church leaders and educational institutions.
6. Decreasing emphasis on denominationalism.
7. Increasing participation in community activities, by clergy, by church members.

8. Higher farm income, improved farm living and more time for non-farm activities—for church and community programs.
9. Development of cooperatives in rural life—a better base for the application of Christian principles.
10. Trend towards consolidation of churches—larger parish, community church, federation church—permitting improved financing and programs, and better trained church employees.
11. Movement towards training programs for laity—Vacation Bible Schools, Week-day Schools of Religion, Young Peoples Conference.

Further emphasis on the challenge to the church in rural areas was made in the address on THE RURAL CHURCH—ITS CHALLENGE delivered by Dr. C. M. McConnell of the Boston School of Theology, a summary of which follows:

As in other areas of rural activity such as the school, recreation, cultural advantages, the church in rural life is forced to take a secondary place in the national economy. Too often the rural church is looked upon as a stepping stone from which a minister begins his ascent up the professional ladder and our subconscious condescension is revealed in the use of the term "promotion" from. It is true that the financial resources of the rural church, as in the case of school, are limited, but the people are the same and the need for spiritual expression and relation to the Divine as it is supported by the church as an organization is just as great as in urban areas. The rural church is too readily looked upon as a source of revenue for the denomination rather than as an area of particular service, a service which yields rich fruit because of the value in all areas of human activity in the attitude towards life found particularly in rural people.

This calls upon the "church in general" to support in a special way the "church in particular"; the choice may be between two evils—subsidy or non-subsidy, but the gap between them is nevertheless a great one. This implies particular attention to training both the ministers who go to rural areas and training those already there. Prefatory to this there must be a change of heart, of attitude on the part of the entire church, and a return to fundamentals of the New Testament, a

rebirth of passion for one's fellow men and a rebirth which will enable us to see the unifying elements in Christianity.

In this connection we are led to consider the level on which life is lived and a vital unit of democratic action, namely the community. If religion is allowed free action based on the needs and leanings of people, community response and normal reaction will go far toward breaking down denominational lines—so sharp and divisive in rural areas—and thus produce the vitality and meaning which will save religion in America. We must find and proclaim the principles on which all agree if there is to be an ecumenical church.

*The Private Mountain School—post-war opportunities.* Three problems stood out in this discussion: (1) the relationship of private to public schools; (2) the migration of mountain youth; (3) the need for adult education with emphasis on the veteran. Basic to the discussion and present in all its aspects was the fact of the fluidity of the situation as regards mountain youth. One aspect of this matter is revealed in the variety of adjustments being made by private schools to increase public responsibility. One example of this, of which there are variations, is the use of private school facilities for housing boarding students attending public schools and supplementing the public school program with privately supported personnel.

The mountains are going through a process of "self-impoverization" by the migration of the better trained. Those who leave to get special training in cities, or to ease economic pressure and to escape the rigors of rural life find little inducement to return to a region devoid of facilities or advantages. At present, the problem of deficiency in educational programs for mountain children is deeply aggravated in that only 30% of the necessary replacements of elementary school teachers are being trained.

In addition to preparing youth for life wherever they choose to settle, schools have obligations to adults and veterans of the community.

The problem of education in the mountains, a region within a region, unique in the increased dimension of its deficiencies, was considered in the address, CURRENT PROBLEMS OF RURAL EDUCATION IN THE SOUTH, by Howard A.

Dawson, Director of Rural Service, National Educational Association of the United States, and summarized here:

Universal education and government working on a community-wide basis is basic to democracy. The *Community* is the smallest unit through which people work together to cooperate in securing what they cannot get alone or through the family. Democracy creates and flourishes in a medium of community life in which the components have a feeling of membership and "belonging." Furthermore, the community and neighborhood are sociological factors that are underestimated in education but which should be fundamental in our teaching at all times.

There are many communities in which there are people who are not members. The operation of a caste system, whose criterion is economic status, is a reality. This is true in the rural South. In contrast to this is a community in Northern Indiana where there is a Community Council and all work together for improvement along all lines and where "I was entertained at breakfast by the town cobbler", whose status was determined by his worth as a man. His response was one of participation and pride, reflecting wholesome and democratic community life.

There is a great need to work and plan for the strengthening of community life, especially where rural people are affected by it. Seventy-five percent of the children in America are rural and fifty-seven percent of the rural school children in America are in the South. Farmers have almost two to one more children than the urban population. *One-third of the school children have one-sixth of the amount to be used for public education.* The money available for school purposes is in inverse ratio to the number of children. There is no system of taxation which can give adequate education to children in the rural South, already spending more proportionately for education than more prosperous parts of the country. The money must be made available by the Federal government.

As the quality of education reflects the economic conditions, so do the economic conditions reflect the deficiency in education. Illiteracy represents a great loss in wealth and no real prosperity is possible without an adequate educational system that reaches all the citizens. The economic po-

tential of the region will be realized as the welfare of the people is made a primary purpose—for the "only thing on this earth that counts is people!"

The group concerned with recreation turned its attention to *Recreation Trends in the Highlands and the Nation*. The steady growth of the recreation movement, both on a national and regional scale, was discussed. Need was felt for: (1) a statement of a philosophy of recreation desirable as a norm, (2) articulation of the regional recreation as sponsored by the Council generally and its member centers with the growing national interest, and (3) presentation of material by means of radio and the press.

It was felt that adequate consideration of the above matters was really not possible without more time and more facts. With this in mind the Committee plans a Conference on recreation in the fall at which time it is hoped the preliminary machinery will be set up for securing more information as to the recreation resources, needs and possibilities in the Southern Appalachians.

The relationship of recreation in the area to recreation in the nation was pointed out by Miss May Gadd, National Director of the Country Dance Society, who spoke on *THE FOLK ARTS IN RECREATION—NEXT STEPS*. "The success of the recreation movement in the Southern Mountain area is proof that we do not need to discuss the possibility of popularizing the use of folk material as a recreation for young people. The evidence is all around us. It would seem also that we do not need to argue the validity of including a session on recreation in a conference devoted to educational and spiritual needs. We have reached the point when we are ready to recognize that some form of recreation is a basic need of human beings and must be included in any scheme that aims at developing well balanced and complete personalities. We do not have to apologize for its inclusion as a concession to human weakness, but we recognize it as an essential part of living.

Naturally there are many forms of recreation that can provide relaxation and enjoyment, and these are good ends in themselves. But one that is based on the folk arts of a race seems to be the most universally satisfying and lasting, provided that the material is presented in a way that is



within the experience and development of the participant. When this is done there is no question but that folk dance, music, song, and crafts supply a very satisfactory and popular answer to a need. These folk arts not only meet the more superficial requirements of recreation, but their quality stimulates and satisfies a much deeper need. They are truly re-creative.

That the leaders of the recreation movement in this region have planned wisely is shown by the steady increase in interest. Training courses for leaders have brought knowledge and understanding of the material to a much wider area than the places in which its value was first recognized. Established training centers such as the John C. Campbell Folk School and Berea College are finding it difficult to keep up with the demands for leadership, and the recreation leader sponsored by the Council of Southern Mountain Workers cannot fill all the requests received for training visits. Festivals in various regions have brought the groups together to learn from one another, and to experience the fun of playing without competition or undue concentration on those with special aptitudes. Demonstrations have been used for the purpose of increasing knowledge rather than of exhibiting skill.

The growth of interest has reached the point when the leaders must give careful consideration to next steps. Ways of satisfying the demand for leadership of a high quality must be found as well as the means of supplying a link between the groups. The vitality of a movement depends on its continuous growth and development. If it becomes isolated, it is apt to die. Are we now going to be able to go beyond the organization of this type of recreation in our schools and colleges, and help to rebuild it into community life? This cannot be done by imposing it on a group. The community must be helped to organize itself. My experience with the United Service Organizations during the last two and a half years has shown me what can be accomplished when a community cooperates as a whole. In each little town where a USO Club has been formed to give service to the military, the plan followed has been to organize the community to operate the Club. All faiths and all grades of society have worked together, and the enormous success of the enterprise has been due to this cooperation. As the veterans re-

turn to their homes they are going to look for the comradeship and sense of belonging to a group that they found in wartime. Community recreation may well supply one of the answers. We should be able to help."

Consideration by the Health section of *What the Wagner-Murray-Dingall Bill would mean for the Mountains* was simplified in the discussion led by Pauline G. Stitt, M. D., Regional Medical Consultant, Children's Bureau. The bills, comprehensive in scope, could not be considered in detail, but their substance was made clear. Although some aspects of the bills are controversial, in the main, what they offer in the way of medical service is in startling contrast to what is now available, or not available. However, as is so often the case wherever service to rural people is involved, it was pointed out that many of the people in the Mountains, and probably those who most need this aid, would not be eligible, even should the bills pass in their present form, because rural mountain people are not included in the categories listed. They are not on any payroll but are just small farmers not included in any social security plans.

Finally, *The Place and Future of Handicrafts* received special attention. Emphasizing that handicrafts as such must be considered in relation to all of life, especially in conjunction with social and spiritual matters, Mrs. Olive D. Campbell, Director of John C. Campbell Folk School, introduced the subject by pointing to the "unparalleled resurgence" of interest in arts and crafts, because of the unconscious search by man for "balance" in life. Crafts produce a sense of relatedness and perspective, independence, dignity, and appreciation both of one's self and his fellows. These are values over and above income earned and "an added sense of security." This is produced by pride in achievement as it comes through the praise of others, a requirement of each human spirit that is decreasingly available in these mass-production and mass-living days. "As we advance toward a better civilization, society will put a higher value on these things which help its members to experience the satisfaction that comes from feeling at home, *needed* and, best of all, *prized* in family and community."



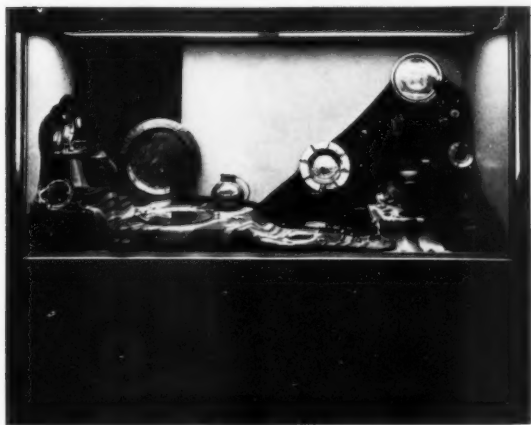
*"... handicrafts have their place in the mountain economy . . ."*

The "unparalleled resurgence" of interest in arts and crafts was further indicated by Miss Jessie W. Harris, Director, School of Home Economics, University of Tennessee, who discussed the program showing that THE UNIVERSITY OF TENNESSEE BELIEVES IN HANDICRAFTS. By resident teaching with a staff of four, by its craft building, studio and research on improvement of materials, new fibres, dyes and wearing quality, new design, together with its extension department, the University is proceeding in a significant way on the sound basis that handicrafts are an integral part of living because handicraft work is artistically satisfying, morally wholesome and economically sound. Handicraft is art in addition to requiring skill. It produces beauty and enhances the home; it contributes to *morale*,

as does any creative activity; it can help increase income. From this it is clear that crafts are not necessarily the last hope of the poverty stricken, but rather one medium for giving depth to life.

In conclusion, Miss Marian G. Heard, Director of Joint Executive Office, outlined the EDUCATION PROGRAM OF THE SOUTHERN HIGHLAND HANDICRAFT GUILD AND THE SOUTHERN HIGHLANDERS. This program, to operate for three years, involves the establishment of a joint executive office of the Southern Highlanders and, working in cooperation with existing agencies, will seek to serve all craftsmen by the improvement of craft education in the mountain area. It will do this by developing liaison, serving as a clearing house on all relevant matter; formulating a unified craft-education pro-

gram. Among other things this would include short time institutes, published aids, individual instruction, preparation of new materials. It would study problems related to production and sale of crafts, secure new market outlets, promote crafts not now being produced to any extent in this



*"... artistically satisfying ..."*

area and undertake experimentation with native materials.

The program is an outgrowth of a study which revealed that historically and presently, handicrafts have their place in the mountain economy and that in a number of instances they are basic

income. In many more they provide the "plus" which marks the difference between adequate and inadequate living in addition to the concomitant spiritual values attached. It was learned that there is a great demand on the part of the craftsmen for a better understanding of design, but assistance in this phase of the work must be very carefully planned and carried out by personnel especially committed to exploration in this matter. Both the craftsmen and the public need education in the matter of standards and the unlimited possibilities of a Craft Program planned to fill the needs of the people.

The newly elected officers and members of the Executive and Advisory Committees are:  
 Raymond B. Drukker, President  
 Robert H. Thomas, M.D., Vice-president  
 Glyn A. Morris, Executive Secretary  
 Lawrence Bibbee, Treasurer  
 Florence Goochell, Office Secretary and Assistant Treasurer

Executive Committee:  
 Arthur M. Bannerman  
 H.R.S. Benjamin  
 Marian G. Heard  
 Rufus Morgan  
 Hermann N. Morse  
 Advisory Committee:  
 Helen H. Dingman  
 John R. Voris

## GETTING A START IN LIFE

*(Continued from page 2)*

agencies and the work of the TVA are gradually closing the gaps between the farming practices of the mountain areas and those of the better agricultural regions, and that is one step toward harmonizing the mountains and the cities.

Young mountain people in the armed services have faced problems similar to those of the young people who moved to war jobs. They, too, have had to face adjustments not demanded in their mountain communities and they have now become accustomed to new ways of life. Getting started in postwar living will require that they follow new and changing patterns of activities.

Even for those who did not leave temporarily, large families and dwindling farm resources are preventing many from following the ways of their parents and grandparents in getting a start. Since a large proportion of the mountain people will necessarily look for employment in occupations other than farming, and residences in areas other than the southern Appalachians, it would seem advisable for workers with mountain people to seek ways and means for increasing the understanding among young mountaineers of the conditions under which they must get their start. This applies also to those young people who will continue to make their homes in the mountains for they, too, will gradually become a part of this

*(Continued on page 27)*

## AMONG THE BOOKS

GENERAL EDUCATION IN A FREE SOCIETY. Report of the Harvard Committee, with an Introduction by James Bryant Conant; Harvard University Press, Cambridge, Massachusetts, 1945.

At first thought, it would seem that the Harvard report, *General Education in a Free Society*, is not for young, inexperienced rural teachers. This is not so. Throughout the book may be found principles that, if translated into action by rural teachers, would transform mountain life through education.

The report has something important to say about the purpose of education, about the learner, and about the learning experiences that should be provided in secondary schools and colleges and for out-of-school youth and adults. Some of these ideas will be mentioned in this review.

*Education is for all American youth.* It is for those who learn little from conventional studies as well as for the gifted. It is for those who do not go to high school because of their poor elementary school preparation or intellectually unstimulating environment. If this principle were put into operation, all rural boys and girls, instead of only the small percentage that now go on to high school, would obtain an education appropriate for them. "A young person's abilities to some extent reflect his surroundings and both together color his hopes of life and expectations of himself." Students from rural environments often feel socially inadequate and have too low a level of aspiration and sense of their own worth. They need an education that is closer to their experience, "which, by meeting them halfway, will lead them out and beyond themselves."

*Education must recognize and meet "the vast actual differences among students" and help individuals develop their diverse gifts.* "No single form of instruction . . . can reach all equally." This principle is particularly hard to apply in the small high school. There are not enough teachers and not enough pupils to form the great variety of classes that may be offered in a large city school. Moreover, according to the Harvard Report, "the country school to some extent still is strictly limited in function because other influences are so

strong." The widening scope of the city school to include athletics, extra-class activities of all kinds, counseling and placement, the report says, "is in fact simply a compensation for the restrictions of city life." One cannot agree with the implication that these expansions of school life are not as important for rural as for urban students, provided, of course, they are of a kind appropriate to the rural pupil.

*Education should provide for unity as well as for diversity.* A strand of common learnings, necessary for free men in a democracy, should run through the successive years of high school and college. Whether or not a boy or girl remains on the farm or migrates to the city, he needs certain general education that will prepare him for life as a member of a family, a citizen and a worker. "Belief in the dignity and mutual obligation of man is the common ground."

*Certain conditions are necessary for good teaching.* Among these are higher pay, more respect on the part of the community, and recognition of the different kinds of jobs in the teaching field. These conditions are peculiarly lacking in many rural communities. In order to have better teachers, these conditions must be improved.

*Both general and special education should be part of the educational system.* General education should be "so adapted to different ages and, above all, differing abilities and outlooks, that it can appeal deeply to each, yet remain in goal and essential teaching the same for all." Special education should equip people for certain specific tasks. A large part of the Report is devoted to detailed suggestions for teaching the common core and the fields of special interest—the humanities, the social studies, science and mathematics—in such a way that pupils become better people.

*The outcome of general education are desirable changes in individuals.* Among these are the ability "to think effectively, to communicate thought, to make relevant judgments, to discriminate among values." Traditional subjects are included as the core of general education more for their methods than for their content. Thus, natural science is included for its contribution to our methods of dealing with the physical environment, social



sciences for methods of dealing with our social environment and institutions, and the humanities for vision and standards, and to "enable men to understand man in relation to himself" and to learn to "appraise, judge and criticize."

*These desirable changes are achieved through many different kinds of educational experiences, each suitable to the different kinds of student attending high school and college. Education should not only be made available to all, but must be introduced in forms that will appeal to persons of different abilities, interests, goals and backgrounds.*

*Guidance is the keystone of the arch of education. If the large number of rural children who can profit by high school and college education and at present do not go beyond the elementary school should be identified and helped to attain the education desirable and necessary for them, far better guidance is clearly a necessity. The abilities and needs of each child must be discovered early and suitable educational programs provided so that he can develop his best potentialities.*

Although the word "progressive" education is never used in this report, the principles presented are those that have long been emphasized by "progressive" educators. Although the body of the report seems to stress the subject-matter approach, the total design of the proposed curriculum includes the statement of a clearly defined purpose, an understanding of the needs and abilities of each student, and the use of life situations as meaningful educational experiences. It is quite possible for readers with diverse educational philosophies to find in the Harvard Report statements that support their point of view.

By reading this report thoughtfully, teachers in rural areas may gain a sense of direction for their work. They will get much more help in *how* to reach the end in view from the report of the Educational Policies Commission, *Education for All American Youth*, published by the National Education Association, and from *Child Development and Guidance in Rural Schools*, published by Harper and Brothers. Although from time to time it is necessary to get perspective, it is also necessary to make the best use of the opportunities for individual development and guidance with which the rural teacher is daily confronted.

—Ruth Strang

GID GRANGER, by Robert Davis. Holiday House, New York, 1945 179 pp. illust.

Anyone who has enjoyed reading "Pleasant Valley" by Louis Bromfield, will enjoy reading Robert Davis' "Gid Granger." It is what our English teachers in the days of book reports would have called "corollary reading," a charming and unsophisticated account of a boy's life on a Vermont farm. Not the least of the book's charm is the pen and ink drawings by Charles Banks Wilson.

Gid Granger is a seventeen year old boy who takes over the farm when his older brother, Eben, is called off to World War II. His only helpers at the outset are his widowed mother and younger sister, Cissie, but with the resourcefulness of a veteran member of the 4-H club, he meets every crisis and succeeds against the odds which face farmers the world over—weather, labor shortage, inherent conservatism and uncertain markets.

"Gid Granger" is a story of the romance of rural life. It is written at the level of young people's understanding, and put into the hands of a youth, might help him to see some of the thrilling aspects of farm life he was missing. Almost anything can happen. There is the capture of the four hundred pound bear without firing a shot, the fight with an enraged Holstein bull, the rebuilding of the old water wheel as a community saw-mill by the 4-H club, the resurrection of Link Wait's cigar store Indians, and the arrival of a refugee family from Europe with a dark-eyed girl. As the jacket says, "there is never a dull moment."

One of the most interesting characters to the readers of MOUNTAIN LIFE AND WORK is Limpy Kenn, a thick muscled, slow witted mountain boy who belonged to a disappearing race of Green Mountain Whites known as the "behind the mountain people." These lines which follow might describe other sections of America's highlands: "Since Revolutionary times, these windy uplands have been the habitat of a hard-bitten race. They pasture thin sheep and cattle, cultivate patches of corn and potatoes, boil the sap of the maples, keep from freezing with the firewood of their dooryards. The world of progress has passed them by. They live as their forebears lived, by turn hunter and trapper, by turn lumberman, by turn small farmer. A few hundred in

number, they survive precariously, hard as flint, tenacious as lichens, wary as the red deer, cunning as the foxes. Their settlements of five or six unpainted dwellings are too poor to support a doctor or a minister, but may have a one-room school. Yet theirs is a region that is wealthy in non-commercial beauty—in singing brooks, wine-glass elms, Christmas trees, breath taking vistas of sunsets across snowbound lakes.”

Limpy was of this clan, and before the story is ended he has justified his heritage by hard work, loyalty, and a supreme act of sacrifice.

I do not know whether the author had read Louis Bromfield's book before he wrote his own, but there is a remarkable parallelism in spirit and philosophy if he did not. Bromfield in erudite adult fashion says of the farmer:

“A good farmer in our times has to know more about more things than a man in any other profession. He has to be a biologist, a veterinarian, a mechanic, a botanist, a horticulturist, and many other things, and he has to have an open mind, eager and ready to absorb new ideas and new ideals.”

In boyish phraseology, Robert Davis has Gid Granger say the same thing:

“‘Jiminy Crickets!’ he whistled, scraping his stool closer to Lily Belle and jamming his forehead into her soft flank, ‘Farmers have to know everything!’”

Both books are full of the dignity and compensations of rural life when approached in the conviction that being a man of the soil is as fine a calling from God as any vocation offered on earth.

—Walter Mueller

A CHRISTMAS ORATORIO, from “For the Time Being,” COLLECTED POEMS, W. H. Auden; Random House, 1945

People who listen to the oratorio MESSIAH given at Christmastime usually hear very little more than the music. So that one might very well wish for some attention to be given to the words, the thread, the story, yes, the Theology of it. If one sits down to read only the words of the oratorio (they are of course words taken from the Bible and placed in a sequence that tells a story) one gains the impression that the real point of it all is the interpretation it presents of a

Messiah's spectacular intrusion into history from a source beyond history. And it becomes evident that there is no exact parallel between the vehicle of music and the vehicle of speech. What music “says” and what language (speech) “says” can never be quite the same. And so it is that all efforts to combine them encounter the risk of the one being emphasized and the other subdued. It is possible therefore for a group who cares not one whit for the “theology” of the MESSIAH (or any oratorio) to enjoy its music.

In Auden's A Christmas Oratorio, we have something analogous to the MESSIAH without the music accompaniments. That is to say, Mr. Auden is attempting to say something important by way of interpretation and affirmation about the world in which he lives. Handel's pastor friend who arranged for him the words of Scripture for the MESSIAH used words other than those of his own composing, but his purpose is contained in the arrangement he made of the words. Mr. Auden writes his own words, but he has interpretations and affirmations to make. Maybe some people would call the comparison blasphemous (putting Auden's work into comparison, even distant, with words of Scripture). But there is this common ground: Auden, the modern poet, unlike so many, seems always concerned to make, or to adapt his thought to, Christian affirmations. He seems to be saying that there is a Meaning to be sought beyond the confines of time and space, and beyond the limits of our capacity to interpret meanings. At the same time he seems to be levelling some sharp thrusts against secular scales of values which have secured such grip on the minds of our day. Also, he introduces anew some very old questions (notably the one about the justice of God), for instance, he has Herod asking, “How dare He allow me to decide?” But he also has him say, “I brush my teeth every night . . . I want everyone to be happy. I wish I had never been born.” And one wonders if Auden intends, by this emotional and sub-intellectual jumble, this woe-begone and low-grade subjectivism, to be satirizing that same sort of thing that has mortally infected our twentieth century world: Need we specify?

No doubt it is a bold (and some will say uncalled-for) attempt to be recasting, for purposes of interpretation and criticism, not to say affirmation, the simple and beautiful, but Meaningful

Story of Bethlehem—adding to the original theme odds and ends of psychology (ancient and modern), politics, economics, glimpses of sordid daily life, all of which gives a panoramic or kaleidoscopic effect, yet connected by a definite, but frequently indistinguishable golden thread of Belief, a Belief not far removed it seems from the Belief engendered and nourished by the original Christmas Story. And that from a modern poet is Something.

—W. Gordon Ross

### GETTING A START IN LIFE

*(Continued from page 23)*

larger citizenship which is continuously less sharply divided into rural and urban. Rural life needs no longer be thought of solely in terms of farming. Filling stations, garages, beauty shops, cleaning establishments, tourist cabins and the like are pushing out into what was formerly strictly farming country, and even along the mountain highways. The mountain people can no longer live in "splendid isolation," but must eventually become an integral part of the larger society. The lead is being taken by many of the rural youth who are trying to get a start in life.

### TVA MEANS FORESTRY TOO

*(Continued from page 8)*

the construction of towers and telephone lines, organization of local communities for the protection of their own woodlands, establishment of fire damage demonstration plots, testing of fire danger measurement devices, and participation in some 6,000 fire prevention meetings. In several states, demonstrations of adequate forest fire control within a county or a group of counties are proving that with sound planning and reasonable financing fires can be controlled, even on the highest-risk areas.

Prevention and control of soil erosion and excessive water runoff is essential to watershed protection on lands cleared for agriculture or other purposes. On crop lands, which comprise 40 percent of the Valley area, erosion may be prevented by improved farming practices which conserve soil and water. In the case of abandoned land and those seriously eroded, reforestation is generally necessary for control.

TVA recognizes the public responsibilities involved in reforestation for timber production and watershed protection, and offers assistance to land-

owners through their state conservation departments and agricultural extension services. Tree seedlings produced in TVA nurseries are distributed by the state foresters, who in turn rely on extension service representatives for recommendations concerning tree planting on farms. Then, with technical advice from public foresters, landowners plan the trees, completing the chain which binds together public and private interests on a resource conservation job equally important to both.

Through June 1945, some 154 million TVA seedlings had been planted on eroding and abandoned lands in the Valley. More than 107 million of these were planted on 81,000 acres of private lands and 47 million were used to reforest 40,000 acres of TVA lands surrounding the reservoirs. In addition, more than 3,000 engineering projects for erosion and water control had been completed. These included the control of innumerable gullies of serious proportions, and also the construction of many terrace outlets for water control on crop lands. Altogether, over 170,000 eroding acres in the Valley have been improved and put back to work.

### *The Road Ahead*

A substantial beginning has been made in the development of Valley forest resources, but it is only a beginning. According to a recent erosion survey, there are still 300,000 acres of severely eroded land in need of control treatment. If we add the large area of abandoned land requiring reforestation for timber production and watershed protection, the total area to be planted approaches a million acres.

Only two-thirds of the Valley forest area receives any organized protection against forest fire; every acre needs it, and many acres now protected need better protection. Less than ten percent of privately owned woodlands are being managed for continuous timber production. More than half of the wood in each tree cut is still wasted in the woods or in processing plants. Sawtimber is still being cut faster than it grows.

In spite of the distance yet to go, there is little evidence to swerve TVA from its educational approach toward solution of the problem. Full reliance is still placed in the good judgment, abilities, and voluntary action of responsible citizens and their local agencies of government.

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## ANNOUNCEMENTS

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We invite our readers to contribute to a column which we hope will make its appearance in the Autumn issue of MOUNTAIN LIFE AND WORK called "Letters to the Editor."

The third annual conference on THE SMALL COMMUNITY will be held at Yellow Springs, Ohio, July 17-24, 1946, under the auspices of Community Service, Inc. of which Dr. Arthur E. Morgan is president. The topics are SMALL COMMUNITY INDUSTRIES AND ECONOMIC RECONVERSION, including a series of round table discussions by small town businessmen; ANTHROPOLOGY OF THE COMMUNITY, the background of the community as it throws light on present prospects and possibilities; PLANNING FOR COMMUNITY HEALTH AND VITALITY. The leaders are to be Ralph Linton, anthropologist, Columbia University; Arthur E. Morgan, president, Community Service, Inc.; C. T. Habegger, president, Berne Mfg. Co. Berne, Ind.; A. R. Mangus, sociologist, Ohio State University. Cost: \$30 for board, room, and tuition for the eight-day period. Send application to Conference Secretary, Community Service, Inc., Yellow Springs, Ohio. Application should be sent early, since attendance will be limited to about fifty persons.

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### MAY STONE—"THE LADYEST"

*(Continued from page 14)*

selflessness, and the mountain folk from the first must unconsciously have been aware of this in May Stone. They felt drawn to her because of her sincere interest and understanding and they knew they could talk to her without fear of being misquoted, ridiculed, or misunderstood. One of her greatest gifts was that of making everyone feel at ease in her presence. How many plans and problems must have been forever on her mind yet the impression she created was always one of calmness and serenity. She had time to give earnest attention to troubles of the smallest child and would invariably offer some solution that sent

The Southern Highland Handicraft Guild meeting and Workshop will be held at the Penland School of Handicrafts, Penland, N. C. from August 26 to September 6, 1946. Both are open to members and non-members. Handicrafts and design will be offered at the Workshop and teachers will be specialists from the Guild membership.

In an effort to enable those veterans whose pre-service education was limited to take full advantage of the educational opportunities for which they are now eligible, the Advisement and Guidance Service of the Veterans Administration is compiling a descriptive list of those schools and colleges which provide basic instruction for adult students at any elementary or secondary school level at which they are prepared to continue. Adult education departments of public school systems which serve only local communities will not be included.

If readers of this publication have information concerning such schools it will be much appreciated if they will communicate with the Chief of Educational Counseling, Advisement and Guidance Service for Vocational Rehabilitation and Education, Veterans Administration, Washington, D. C.

him on his way with a lighter heart. Turmoils of business seemed miraculously to subside and tension to lessen with the appearance of May Stone. One former faculty member wrote upon hearing of her death, "It is hard to tell in words how I felt about her. She was always so poised, so gracious, so understanding and so human! Without ever demanding it, she had the love and loyalty of everyone on her staff."

At Hindman another school year is drawing to a close. Commencement Week will come with a series of happy and exciting events—events in which May Stone always took great joy. Her greatest interest perhaps was in the Alumni Luncheon which was her reception to former graduates.

*(Continued on page 29)*



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## BRIEFS

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Beginning with the Autumn issue of MOUNTAIN LIFE AND WORK its policy will be guided by an editorial board consisting of Arthur M. Bannerman, President, Warren Wilson College; Howard W. Beers, Professor of Rural Sociology, University of Kentucky; Olive D. Campbell, Director, John C. Campbell Folk School; Adelaide Gundlach, Registrar, Berea College; and James Still, poet.

The Executive Committee and the Advisory Committee of the Council of Southern Mountain Workers met on March 30-31 to consider the Council's course for the forthcoming months. In general, the discussion involved an inquiry into the function of the Council, the principles which have evolved through its thirty-three years of growth and the possible wider application of these principles now and in the future. A copy of the minutes of this meeting is available at the Council office, Box 158, Berea, Kentucky.

Hazel Green Academy in Wolfe County, Kentucky, in cooperation with the American Friends

Service Committee, plans to send the products of five acres of land to the needy of Europe. Hazel Green will plant and cultivate the crop on its land while the Friends' Work Camp group will do the processing, furnish the containers and, using the school cannery, can a variety of vegetables which they will ship abroad.

A Fellowship for creative writing to the amount of \$2,000.00 has been awarded for the second time to James Still by the Guggenheim Foundation.

With his retirement in April this year, Mr. J. Wesley Hatcher, head of the department of Sociology at Berea College, completed twenty-one years of service there. He is known to readers of MOUNTAIN LIFE AND WORK for his comprehensive and understanding articles on the social and economic problems of the Highlands.

The eleventh Mountain Folk Festival, the largest to date, was held at Berea College April 12-13, and included twenty groups from four states.

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### MAY STONE—"THE LADYEST"

*(Continued from page 28)*

—her special children. Her absence will be felt deeply by all those gathered together whose lives have been touched by hers. Yet she would want to be remembered in joy and not in sorrow. We may rejoice that her work has prospered and that she lived to realize the fulfillment of her hopes and to see the dream of Uncle Solomon come true. We are glad that there are those yet with us who have the spirit and the courage to carry on the work of the school. We know that they will do it faithfully and will maintain the same high standards that she set.

In 1905 after fire had destroyed all the school

buildings except the oldest cottage May Stone wrote in a letter to a friend, "The disappointment is bitter, yet we know that it is not the real part but only the visible that has vanished." Of May Stone herself we might say that it is only the visible that has vanished. Her spirit lives and will continue to live in the hearts and homes of all her Hindman children. They who have gained courage from her courage and faith from her faith are living monuments to her memory.

Now that the winter is over and Maytime has come again we remember her in all the awakening spring beauty of the hills that she loved. She has enriched our lives as the sunshine brings out the summer green. Let us be thankful that we have known a great lady.

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## EDITORIALS

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The predicament of this region is marked by three outstanding paradoxes. Containing unlimited wealth and human resources, it is noted for its poverty. Standing against the background of poverty and individualism but rooted deeply in these is the "otherworldly" emphasis of its religious life. And in a region where education should be highly functional, school programs are marked by a rigidly academic quality that parallels the otherworldliness of its religion.

It is not unnatural in an area still operating far below its economic possibilities and characterized by a corresponding poverty that the escape offered by "larnin'" should be overemphasized and aspired to. The white collar has here, more than elsewhere, become a symbol of security and status. It is natural that this should deeply affect the direction of education, blocking the channels at some points and widely opening them at others. Security involves approval and approval involves standards. It is not irrelevant, even though disturbing, for example, to ask what those who finally wear it (the white collar) have unwittingly exacted from those who do not wear it because of the implication among others that only those who do wear it are worthy. At a time when high character is at a premium and a dire necessity for the safety of the race, here is an emphasis which narrows man's personality to the quality of his intellect and ignores the "weightier matters of the law," the heart and spirit of man. Is there no place for the "village blacksmith"? If so, to what extent does the "book" as such and the "white collar" stand in the way?

Furthermore, in a region characterized by extreme dearth of services which could be available to the benefit of all; which steadily impoverishes itself, partly because its youth cannot find an outlet for the talents its schools have nurtured; in a region where emphasis on the practical and the immediately possible calls for moral and spiritual support, and in which the prestige of institutions of learning is a vital factor to reckon with, educators are under compulsion to examine the implications of all they do, to understand the mean-

ing of educational symbols and patterns. The problem of the paradox of so much unqualified and pure "book larnin'" in a region where salvation lies to a great extent in skill of hand and strength of arm ought to have high priority on the educator's agenda.

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Efficiency is a rising and spreading value in modern society. Machines, businesses, schools, governments and even churches are coming more and more to be examined for efficiency, in the performance of their functions. Inventors and organizers and administrators everywhere work overtime to make things and groups and institutions "more efficient" and the general obsession with this ultra modern value is not likely to be overcome merely by romantic protestations that the older ways of waste may have been more satisfying to the soul of man than the newer way of speed, integration and centralization. Are the hand-tool, the family farm, the neighborhood church, the one-room school efficient? If not, there are strong forces in our society that would modify or replace them. The trouble with all this is the narrowness of the popular concept of efficiency. Is not the truly efficient society that which provides best for the fullest personal expression of its members? There is nothing wrong with efficiency as a practical goal or a moral value if it is fully rather than partially applied. It must characterize the whole society rather than certain detached social segments. Our present widely accepted concept of efficiency is incomplete and superficial. The problem of those who think in social terms today is not to try to stifle or reverse the various trends toward efficiency, but rather to insist that these go the whole way toward the goal of establishing a society that efficiently develops a fullness of living for each member.

It is even worth considering whether some kinds of technological and organizational "waste" may not be essential to the accomplishment of over-all social efficiency, wherein there is no wastage of the human spirit.

The trend towards socialization, which for good or ill is upon us, is motivated by a desire for justice, even though it tends to dehumanize by its impersonalization. This, in turn, is the basic quality of justice. But because justice, we are told, is not the highest good, there must always be room for and need of that quality of spirit to which we have attached the title *noblesse oblige*. It was this that characterized the life of the late Dr. Latham Hatcher of Richmond, Virginia, who resigned the chair of Comparative Literature at Bryn Mawr College at the peak of her career there thirty years ago, to devote her talents to the needs of rural girls in the South. At that time, probably America's foremost woman authority in Shakespeare, she became one of the foremost authorities among men and women in the field of guidance for rural youth.

In this day of increasing regulation, mass production, uniformity and standardization, the fact of a person in whom was found, as it seems, a distillation of culture and learning and refinement, giving herself to a difficult and intangible task under the compulsion, only, of the simple but difficult rule that rank imposes obligation, gives us pause. It reminds us among other things, that individuals precede progress, and that, stripped of all its minor facets, the matter of goodness in human life becomes that of man using his freedom for noble ends under nothing other than "the binding force of the spirit." It calls upon us to focus our attention more strongly on what,

in the final analysis, is the genius of man: his ability, by the grace of God, to act from within.

It is not strange then, that much of Dr. Hatcher's efforts should have been directed towards developing ways by which the mechanical process of education might be humanized; that it might be infused with a spirit and technique which, while called "guidance" is simply a method for conserving the uniqueness in people—that each might become a "person." To this task she brought all the thoroughness of her disciplined and scholarly mind.

The pressing need for this safeguard in our time becomes increasingly apparent—but there is danger that it may come tardily. The desirable "blend" in life can only be effected when our impersonal social programs are balanced by the voluntary achievements of individuals. The irresponsibility latent in any program, altruistic as it may be, which is of the state, can only be offset by alert and responsible individuals who sense their own and others' worth. Legally instituted altruism, as morality, represents the lowest common denominator and is compounded of weakness as well as strength. Therefore, any approach which offers to safeguard the freedom and worth of the human spirit commands special urgency at this time. In the tradition of true greatness, Dr. Hatcher approached life motivated by *noblesse oblige*, which is both the mother and daughter of freedom. Our heritage is preserved as this spirit is both applied and nurtured.

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## ABOUT OUR CONTRIBUTORS

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